Certain

QVERIES

Vpon

The Diſolving of the

Late

PARLIAMENT:

LIKEWISE,

Vpon the preſent Proceedings of the

ARMY;

AND

On the many *Adreſſes* to them, by the *Malitia*-Officers of the *City*, and others (as they ſay) the godly People: and pretendeth to our

Good Old Cauſe,

In Order to preſerve our Rights and Liberties both Civil and Riligious.

London, Printed in the year, 1659.

Queries upon the Diſolving of the late *Parliament*, likewiſe on the Proceedings of the *Army*; and the many Adreſſes to them, by the *Malitia* Officers of the *City*, and others, as they pretend, the godly People, for the *Good old Cauſe*, in order to preſerve our Rights and Liberties both Civil and Religous.

I. SEeing there are but two Reaſons (as I opine) which may Patronize our proceeding to, and in the late War: one derived from *Ariſtotle*, ἵνα μὴ δουλωθησόμεθα ὑμεῖς the other from *Renter qui juſſus habere Conſiliarios, juſſus, iiſdem ne obtemperet haud examinet*. Whether ever was it ſo excellently ſtated by any of our Advocates, and by our Multifarious Abetters ſo univerſally underſtood, as might, or did truly entitle us to begin and proſecute the ſame, carrying in its forehead the irrefragable evidence of a good Old CAVSE.

II. When upon ſuppoſal of our ſetting aſide of all ſuch as appear to have followed the cauſe, from Faction and *Intereſt*: Whether could we ever have found a conſiderable party to encounter the Cavaliers, and ſo to have begun and continued this bloody Contention?

III. When upon theſe Innovations in matters Eccleſiaſtical, and ſome illegal impoſitions in things Political, we gained ſo great advantage againſt the late King. Whether was not the truth of our good Old Cauſe (ſo far as it touched the Intereſt of all, and of the State) for the genuine purity of a regular Reformation, and not for the groſs deformity of any diſorderly alteration at all.

IV. Seeing that the late King, in that elaborate Monument which he hath left, proteſteth ſo fairly againſt all obſtinacy of Will, preocupation of opinion, or prejudice of Spirit, as to the altering or

ſetling of any thing upon free and ſober Debate, ſo ſolemnly appealing, not to the world only, but (as I remember) to GOD's all-ſeeing eye: then if we be not captivated into ſome vitious paſsion againſt all generous candour and Ingenuity. Whether can any juſtly and truly (or without robbing God of his Glory) deny? *viz.* that we might have had the *Reformation* aboveſaid, in ſuch a perfection for Religion (juſt liberty for all irregular erroniſts being reſerved) as the Church of *Chriſt* never ſaw, ſince Chriſtianity gained *Authority*, with the Law; yea and ſuch exactneſs of Policy, as *Ariſtotle* cannot parallel. But for the ſottiſh, ignorance, ſenſual error, or ſelf particular intereſt of ſuch, who alone (like Mr. *Rainsborough* the Admiral) had and would have conference with him when ever they coveted the ſame, though (for ought appeareth) they underſtood not, either what to reply, or with what to preſs him, according to any principles, either of Law, Reaſon, or Religion.

V. Seeing it hath often appeared upon any ſmall eſſay towards an amendment, how eaſily the *Army* hath put a ſtop to all proceedings, and a period to all expectations by ſome one or other trick of untimely Diſſolution. In caſe this error be attributed to the Officers, then how can or dare theſe Military Stateſmen offer any ſuch affront as excluſion, and not tremble at that odious imputation which branded thoſe Stigmatical Satellites of the *Decem viri*? Καθῶς ἐν ἐλάττονι λέμενοι τὴν τῶν πάντων ἐλευθερίαν, τῆς σφετέρας ἀυτῶν ἀσελγείας, *i.e.* as if they ſcorned us and our Liberty in the eager luſt of their own licentiouſneſs.

VI. Seeing that the omitting of that advantage by the ſelf-overweaning ignorance of ſome, and the loſs of that opportunity by the ſacrilegious avarice (perchance) of others, hath made many to abandon themſelves through deſpair, unto ſome ſuperficial appearances, and ſhallow brain'd fancies, which have no ſetled foundation, nor ever tend to any conſiſtence. Whether is not this the ſpring of that poiſon which hath ſo horribly overſpread our body Politick, appearing in all diſorders of action and opinion, and the very root of all thoſe temerarious Edicts, which have armed ignorance, weakneſs, and envious partiality againſt all ſufficiency, knowledge, and vertuous Integrity.

VII. I

VII. I having lately heard the Narrative by a certain Trooper then under the Cornets Command, how *Joyce* attached the late King without any legal Commission, and now considering that all of us have seen, and many of us have felt the horrour and mischief of those succeeding exorbitancies as to Law, Equity, Iustice, Religion, and Morality. Do inquire, whether all the wise and honest (of what ever party or Interest, ought not to be jealous of, and opposite unto all such Acts of will and power, as run without any certain rule of Law, Reason, or Religion.

VIII. Seeing that the house of Parliament, are said to have Voted many things in order to our wealth and security being in the nature and after the manner, or according to the condition of a copulative axiome, that either all should be allowed, or nothing stand. Whether doth not such a dissolution as this, turn us into the Chaos or *Anarchy* of universal unsetledness, as to Order, Justice, and all Politick Government.

Q. 9. Seeing none have less promoted, or secured our Rights and Liberties, then these of late, who have most deeply pretended thereunto (so gaining a kinde of Mastery over us, by the mysterious malignity of their engaging for us, as was once subtly insinuated to the Agitators and Souldiery in 1647.

Q. 10. Which we have sufficiently experimented ever since without any taking notice of those taunts and reproaches, wherewith our new Saints have upbraided one another. How can we (except charity ought to cozen and befool our Judgement and conscience) give any credit to these curious pretenders unto the protecting of our Rights, &c. Without once thinking them as Briars and Thorns, which may boast of bearing Corn and Grape to bear rule over better *Trees*, though we finde nothing but the Darnel of damage and disturbance from or amongst them.

Q. 11. Seeing there are but two superlative gross errors in the *Art* of Government generally considered, as the Anteutopian will instruct you from *Aristotle* himself, *viz* ὅταν καθάπερ ὡς περὶ τὴν ἰατρικὴν ὅτε μὲν τιθεῖ τὸ ὑγιαινον εἶναι τὸσῶμα, κρίνουσι ἐνίοτε καλῶς, ὅτε μὲν τὸν ὑπομένον αὐτοῖς ὅρον τυγχάνουσι τῶν πολιτικῶν. *i.e.* as I Opine, when any Statizing Medicors misunderstand, both what is a perfect or sound constitution of the body Politick, as also

what

what particulars are by discussion to be cull'd out, as necessary to the scope and end of a right formed constitution. And that all our Statizing Mechanicks, yea and Military Statesmen, have most pitiously stumbled on both these to the danger of splitting our Body Politick in all their Attempts, whether towards alteration or establishment.

Q. 10. How can we commit this our weather beaten Bark (so tossed with winds, waves, and Pilots to so many and different Designs) to the conduct of ignorant Cunners in hopes ever to arrive at any Port of Peace, or Political Composure? Or may we not so well commit our Vessel to such conceited Sots as *Edw. Burronghs* with his Antichristian Companions, the Quacking Impostures.

Q. 11. Seeing that the Supream Master of the Science Political (as the abov said Artist will inform you) doth positively aver: Γολ· η δαιοητικοὺς τε εἶναι δεῖ καὶ θυμοειδεῖς τοὺς μέλλοντας εὐαγώγους ἔσεσθαι τῷ νομοθητῃ πρὸς παιδείαν. *viz.* that such People are only capable of being cast into a commodious Form of Policy, who are of a refined understanding, apt to comply with any Legislative sufficiency, rather then of a meer feral animosity.

Q. 12 How can the Wise, and Honest ever brook that beastly disorder of their Power and Authority to teach, and controul; who being over full of stomach, have neither patience nor Spirit to understand and learn, or endure that those should sway and appoint, whom God, Nature, and Education hath directed to serve and obey?

Q. 13. Seeing that this very Souldiery, or some of them, have not only in *June* 14. 1647 professed to engage for the just Rights and Liberties of our Country; but also as appeareth by some fift Monarchians (seeming very simple and well meaning men in 1656, or 1657) not as a mercinary Army to serve the Arbitrary power of a State, but to maintain the power of the people in Parliaments against all Arbitrary Power, and all Parties and Interests whatsoever? How can you then after such a dissolution ever look any honest man in the face? Or answer one of your own Advertisers, who hath stiled you (upon the like supposal) the veriest Traitors and Rebels that ever breathed in English ayr.

Q. 14. Seeing that some of you, and it may be, some of the chiefest Animators to this Attempt (of excluding the Members, or

raising

raiſing them being ſet) have appealed unto God, as Judge of the integrity of your hearts, bent to the ſecurity of the publick Intereſt, and not to the advancement of themſelves, or of any particular party or Intereſt?

Q. 15. How can you anſwer any rational Chriſtian, or Impartial honeſt man, who ſhall once ſeriouſly queſtion the Good of your aim, the uprightneſs of your End, and the juſtice of your action?

Q. 16. Seeing that there is an *atrocious imputation*, put upon us by the *tranſmarine edition* of one *Gulielmi de urſino* his *Vindiciæ Regis Caroli contra parracidas Anglos*, &c. (as I remember, having no manner of Book with me now, beſides the Intelligencer and another Pamphlet.) How can you upon this occurrence, avoid that charge which was alſo implicitely preſſed upon you, in a Petition to the late Protector, *viz.* of your not ſeeming only, but appearing abſolute (as they aver) Homicides and Parracides inſtead of Deliverers and Preſervers, or do you ſo farre ſlight all ſound-hearted Patriots, as to expoſe us (when ever occaſion calleth beyond the *Seas*) to the utmoſt inſultation of Cavaliers and Royaliſts, as it were by the ſilence and patience of a ſelf-convincing guiltineſs?

Q. 17. Seeing that the turning of Iudgement into Gall and Wormwood in Courts of Law and equity, beſides the conſtant exerciſe of an Arbitrary power in ſome continued and moſt illegall Committees hath much more appeared, and alſo encreaſed (as many honeſt men aver) then ever did any the like oppreſsions under the late King.

Q. 18. How can we otherwiſe conceit of your ſuggeſted fears (be they true or falſe) then as of ſo many Shaw Fools, to skare us out of all our Legal Intereſts, and true underſtanding, the better to ſupport you and your Complices in all your advantages, how examinable ſoever, as to merit or legality.

Q. 19. Though it be a pious inclination to attribute all events unto God, yet to ſay unto what end they are ſo ordered, is little ſhort of an overweaning arrogance or preſumption. And for that Papiſts make proſperity in enterpriſes, a mark of the true Church, mauger all Chriſtian evidence to the contrary: So that the very Baptiſts (whoſe intereſt in God was moſt eſpecially, they ſay, acknowledged by the late Generall, as advancing that Victory at *Dunbar*) may be eaſily ſhewn the inanity of any ſuch Argument; the Scripture

ture evidencing all along no greater assurance of unhappiness, then to prosper in our own ways, when we are any whit out of his. Then except some of you can clear and satisfie, what is here by way of inquisition insisted upon before any free, moderate, and impartial judgements.

Q. 20. How can or dare you alledge Gods miraculous providence and inscrutable dispensation, as sufficiently patronizing any passion or interest, which appeareth yours, really distinct from, if not inconsistent with that which is undoubtedly publick, and by all upright and understanding men engaged for?

Q. 21. Seeing it is very hard to find any free, impartial, and moderate Judge, ought we not then strictly to examine. 1. What their parts and education are or were? Secondly, How and why they have suffered either persecution or oppression; Whether as parties of a Faction and aspiring to an Interest, exceeding their ability and education, or meerly for truth and integrity. 3. What may be their aym and utmost appetition? How suitable to their aforesaid breeding and sufficiency: And so to admit of them as they shall appear free from ignorance, envy, pride, interest and partiality.

Q. 22. Seeing that Wars are from wicked Lusts, and tend to the heightening of the same, which declareth their inconsistence (except in case of necessities) with any spiritual conscience, *Jam.* 4. 4. 5. 1 *Cor.* 3.

Q. 23. Whether doth not your exciting of us by intimating the cruelty of others intention, plainly evince the like worldly Spirit, whetted by interest and infidelity, as if all apparent difference between the seed of the women and Serpent were extinguished?

FINIS.

77321